

What ^{out}mind is dealing with ^{and} whether its thoughts are projected into the outward or inward worlds, ^{wherever} the emphasis of thinking lies, ^{is the} the object of perfection ^{for its object} and the ways to achieve perfection.

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There is nothing in the mind but the ideal and the idea and it is the idea only which changes continuously in the pursuit of the ideal. And even though the idea takes on the various names which stand for an ideal, these are still only the idea clothed in the various forms of aspiration that seek to become fully ideal.

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The foundation of the mind activities is perfection and the desire to realize perfection. In other words, perfection and drive ^{to perfection} are the main functions that are the principle ⁱⁿ all thinking. Take these away and you have no consciousness. Take these away and you also take consciousness away.

The main significance of our thinking, whether personal or impersonal, ^{individual or social} physical or metaphysical, centers ⁱⁿ around perfection and the drive to realize it. Perfection is the ideal regardless of what the idea of the ideal is. ^{and} The drive to realize the perfect is but the self-questioning of the intellect.

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When the process of self-questioning is personally introspective, when it centers upon the person, upon the I - around this self-questioning spiritual religion and religious dogmas and the science of psychology is erected. When ~~the~~ ^{the} self-questioning dwells upon the building of the external universe - ^{with its} upon ~~this~~ ^{its} perspective ^{is decided outwardly,} ~~ive of self-questioning processes~~ ^{is answers} ~~are built~~ the sciences, the worlds of physics and ^{by numbers,} ~~the algebraic~~ worlds.

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The mind's pursuits with itself is called psychology. The ^{pursuits of the} mind ~~(s)~~ ^{are} ~~pursuits~~ (without is) ^{and the other sciences,} concerned with the constructing of the world outside ^{which is} called physics. And Every ^{which is} pursuit has its own terminology. That is why it ^{is} so difficult for people to understand one another. ^{For the mind} It has not only its special pursuits but its own special terminology ^{for describing} depicting what it finds in its special pursuits.

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What spiritual religion terms universal has a different meaning in the framework of physics. And so with ^{each science} all the other sciences that use words adopted to ^{its} ~~their~~ ^{special} own thinking. It does not adapt itself to language; it adapts language to its own thought. Which makes it impossible for the layman to understand ^{the sciences} ~~them~~ as a whole.

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Religion and the
idea of God are
products of self-
forming; and
psychology and the
idea of man are
also products of
self-forming

As religion cannot take the credit for God;
(so) modern psychology cannot take the credit for
knowing man.

All the ^{needs and arts and} sciences are the effect of the mind's
own self-knowing and driving ^{drive} towards self-
knowing. The ^{term} word science as specialization is
^{indicative} indication of a specific ^{or unique} form, a unique form, of
the mind's pursuits. All is psychological
endeavor. It cannot be anything else. What is
there but consciousness? And that one cannot
take away. It can be worked and changed and
modified. One can keep the consciousness from
advancing for a time. But one cannot permanently
destroy it. Even ~~pathological~~ insanity is not
destruction of the consciousness. It is but only
consciousness working without the equilibrium,
the centralization, ^{or} which normal thinking has.
But in no way is it destruction of the con-
sciousness. ^{one} because you ^{destroy} cannot ^{destroy} substance, the
fullness of consciousness which is at the basis
^{of all (relative states of consciousness)}
of all consciousness-description, ^{one can at most alter} but only
the organization of consciousness.

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P. 152. Weber: "Science is not the gift of seers and prophets."

We wrongly differentiate too much between sacred and ~~mundane~~ (profane) intelligence. One should realize that all intelligence is sacred insofar as it is intelligent, ^{only} to the degree that it is intelligently applied.

(Sacredness is a great realizing of man's evolution as a self-developmental process which is man's greatest commodity. The spiritual mind looks to the ultimate end first in all the details of living. The scientific mind looks first to the details of existence and arrives at the consideration of ultimateness only as an afterthought.)

The words spiritual and sacred are terms appraising and suggesting vaster perspectives of ^{mind-~~backing~~} intelligence and the idea of completion. Science also seeks a vastness of intelligence but it limits itself to the ^{outward - ~~mundane~~} physical and biological aspects of ^{the} thinking.

That is its limitation, ~~its mathematics~~ and it is only when science goes beyond this ~~limitation~~ into non-dogmatic, ^{non-dogmatic} philosophy that its concern is with ultimate reality. The difference lies not only in the degree of intelligence but in direction. Every considering, every search, every awareness includes direction. It has to have direction even if that direction is considered chaos.

Every degree of intelligence includes theme
or subject ~~on~~^{and} direction. The exercise of intel-
ligence in man is ~~termed~~ reason and that reason,
because it is a limitation, is not the last word
in truth. It is not the end of truth. The capacity
for reason evolves as the capacity of intelligence
increases, and intelligence ~~evolves~~^{increases} as the conscious-
ness matures. It is all evolution having to do
with degrees of intelligence. The saurian is a
degree of man, the creature, and the intelligence
of man, the creature, is a degree of the intell-
igence of man, the being. And all degrees of intel-
ligence are degrees of cintelligence complete.

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a

Degrees of intelligence, whether they represent scientific, theological, aesthetic, commercial, ethical, or philosophical interests, are all degrees of intelligence, all fingers of the same universal hand. Absolute distinction exists nowhere. Were distinctions absolute, all distinctions would be wiped out. All distinctions deal with and refer only to the relative consciousness. All the relative consciousness deals with is distinctions.

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b.

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Rational thought is the result of the searching and investigating of the mind. But it is not belief which accepts and holds as true every flick (flicker) of the mind's ^{thought as only} thinking ~~and~~ abrupt concluding and believing. ^{Reason} It is concerned with the investigating and the experiencing of the investigated, not the mere acceptance of it. This ^{alone} is rational ^{and reasoning as all thinking} which ~~also~~ has its stages of clarity (as all thinking has) ~~which is~~ the condition of all thinking ^{as exactly as for the}

It is a progression and evolution from the stages

Thought
Education

9

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^{in that moment agree}
(A) The increase of thought is only aim of education. It has no other but to help the child to think for no sake other than thought.

To be able to think, it is needful that we learn to face the evil in ourselves. S

It avails us not if like Prometheus, we bring ^{a lesser} light to man but bring no light to ourselves.

Appetite for Intellect:

Food
Mind

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(A¹²) Were man as avid to feed the intellect as he is to feed the
belly, how intelligent would be his world!

At the table always set for feeding the belly, the mind will
never feast. (A¹⁴) *****

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The genuinely discerning mind is at all times flexible because it // is ever eager to learn. Interfering with most attempts at thinking on the part of the instructor is a rote-mindedness rooted in ^{his} preparatory training, ^{instead of} which focussing ~~not~~ upon enlarging the vision of the apprentice-teacher, ^{that training} ~~instead~~ crams his mind with descriptions of objective accessories. ^{unit} Though necessary, ~~these~~ are regarded as the inclusive rule and test, ^{it remains} ~~although~~ within such limits thinking becomes confined to mere repetition of memorized information allowing no latitude for thought-pioneering because such training produces only those who look to the accepted authority as the standard of intelligence. Hence, it comes about that those who awaken themselves to wisdom are stigmatized as more than harmless - as being dangerous madmen - until ~~they are~~ dead or too old to protest against the abuse of their contribution whereupon they become "venerated" figures. (X')

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The whole gamut of ideals of life becomes entirely reversed once the mind becomes self-thinking - to be contrasted with rigid and routine and derivatoryed thinking.

July 10th, 1945

(83)

(13)

Original learning.

(A¹)

Routine learning is a following of prescribed directions. It may produce an accurate recollection of events and ~~contents of events~~ as seen at the time of ~~experiencing~~ ^{though} experiencing them, but no creative treatment of them.

Whereas in original learning, one has ~~only~~ ^{at least} events to work with ~~without approaching them through~~ ^{but these are approached without} previously established answers. ~~And~~ ^{if} If answers exist and are known,

the exploration of events ~~may also be performed through~~ ^{as explored}

^{a process} / original verification by ~~oneself re-discovering~~ ^{already or} not

imitatively but re-creatively. This is only possible by exerting efforts corresponding completely in quality to those of the original discoverer.

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Ideas should at all times contain an inherent flexibility, so that it does not become necessary to blast them from their roots ^{or roots} ~~in order~~ to produce ^{new} their further advancement. ~~in no~~ ^{or, without} This flexibility which forms part of this functioning mediator ~~helps in the~~ ^{the improvement of} furthering of our established methods of teaching, voluntary learning ⁽¹⁾ ~~can not~~ ^{become} a direct practice.

Our ~~usual~~ ^{characteristic} virulent clashing over differences is an unmistakable ~~sign~~ ^{indication} of the inflexible ideas with which we are obsessed, ~~and this~~ ^{we do not} not because we have profound understanding of ~~them~~ ^{these}, but because we are so undividedly occupied with our own narrow personal comforts which ~~we~~ ^{we} believe to be our security ~~and stable~~ ^{and stable} attitudes produces exactly the reverse conditions of continual uncertainty.

From this extremely egoistic ~~attitude~~ ^{condition} comes our fearful reluctance to devote a few moments to unbiased consideration regarding matters ~~concerning~~ ^{the} profound side of ~~learning~~ ^{education} ~~as long~~ ^{as long} as superficial training instead we spend ourselves in ~~argument~~ ^{argument} and tumultuous discussions in the dim of which the potentially finer receptivity of mind and heart is drowned ~~in sacrifice~~ ^{in sacrifice} ~~personal~~ ^{personal} ~~in our individual preoccupations~~ ^{in our individual preoccupations} in violent reactions.

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Let us be

(1.) Voluntary learning is understood to mean self-willing, as distinguished from imposed willingness which occurs in involuntary learning when the self is swayed by forces which impose adjustment through insistent conditioning without discerning concentration of mind.

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Such thought has nothing to do with "habits of thinking" upon which so much stress is laid, especially at times of stress. The results of ^{personally understood and should not be confused} ~~self-knowledge~~ cannot be reconciled with "thinking" along categorically set lines of a particular twig of the tree of social significance which, though usually assumed to be and accepted as free thinking, is far from being ^{clear} ~~unrestricted~~ thinking.

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The fact that instructors can suggest, as so many do, that thought be suddenly summoned up in time of emergency to function along pre-specified lines and, not only that, but as habit would, following concentrated observation (which is sincere study and analysis because ^{of man, or animal, is not observation} ~~of man~~), to be capable of observation is to see with thought; the eye, alone,

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without mind, having only sense vision) indicate that they have no
idea of the characteristics of thought. ^{It is one thing to say} Therefore, the demand for
^{no demand} accelerated thinking in an emergency ^{and quite an order to be able to think} cannot be reconciled with the
^{accelerated or sustained, which} lack of sufficiently powers of thought on the part of those making
the demand and those to whom the demand is addressed.

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Whether we know it or not, it is only a feint to say to students:
"Get into the habit of thinking about this or that now that we are
^{described} encompassed by difficulties." Had we the power to think, we ^(as is assumed by the plane) would not
refer to thought at all for were this ability present, it would not
have to be called upon to function.

On the other hand, just as we cannot say: "Walk!" to a child when
it has not yet learned to walk and expect it to walk, so we cannot
say "Think!" to those who have not as yet thought.

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Would it not be better to give ^{then} to those not an exhortation but
rather a sincere account of how we managed to become involved in the
serious difficulties in question, ^{my guess} and to go on to explain that since
these ^{we could}

these difficulties are already upon us, we must choose a certain course immediately, whatever to be, to free ourselves from the threat of worse difficulties and, out of failure to do what is involved in the following through of this course, even from becoming bondsmen of an enemy?

But were thought within our reach, little difficulties - and so long as we remain what we are, we shall always have little difficulties that we may learn from them - would not be neglected by us to grow into unstemmable tides of catastrophe. And once we can think, we know that we cannot acquire the "habit" of truth, the "habit" of being understanding and discerning, in a word, of being intelligent. They are all made real through conscious growth, not habit. But could habit make them real, then habit, to be otherwise than a destructive and impoverishing agent ^{require and automation} because an outgrowth of ignorance, can only take root in the soil of arduous self-development ^{- awareness + development}

Automatism means imitation and imitation means helplessness in the face of difficulties. Man remains essentially the imitator when he is given facts and rules of behavior to retain in the memory but is not taught to train memory, as every other mental functions, to consider the facts and rules and not just to follow conventional notions of what they mean. If he is not taught to consider independently, his actions must veer about in conformity with the strongest of the prevailing winds of opinion. He must then remain inexperienced when it comes to deliberate thought on his own initiative. He will never try to know the many-sided facets of a situation nor to arrive at any accurate insight into why and how he does what he does.

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a

No privately endowed or publicly supported system of education has as yet shown any signs of success in achieving this most desirable of accomplishments in its pupils, one naturally inherent in everyone. With too exceptions, social behavior is the direct result of inoculation with opinion. Only snatches of truth are given, and these are injected in such powerful concentration that they rouse to the susceptible to impetuously thoughtless action which looks not to ultimate consequences but only to immediate benefits. But actions of this sort are, we should know, essentially destructive to individual and multitude.

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B

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C

Social behavior, motivated by opinion, brings ultimate injury to all because opinion never ceases to be a power which interferes with understanding acceptance of the permanently creative side of living. Creative living is essentially thinking without subjugation to ignorant compromises, to insensitive, undiscerning, inchoate opinion which helps us to evade the real cause of our trials - our incapacity of thought.

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d

The false judgment of leaders, the posthumous veneration - for the most part useless - accorded their past accomplishments which cannot bring their finest proposals to useful fruition, comes about through the inexperience of the people in thinking. It is propagandists of all sorts, experienced fishermen whose effective bait is words, that further the susceptibility of the public to opinion. In effect, they are given licence to do this whenever education does not give to the people the strength of natural reason, when the young are not given practice in thinking for themselves but are mentally processed for the weakening function of living by opinion.

Al those who work with the medium of opinion or whose actions are compromised by subjection to it pursue desctructive values which are built up into heroic ideals to be stoutly adhered to and followed single-purposedly. Thus, opinions create a blurring of reason - it is also a moral blurring - which hides from us the true issue involved in any problem at hand. The same confusion takes place when we pride ourselves on the number of facts we have amassed, upon our reputations for scholarship. Very often the truth of our facts is so mixed with opinion that we cannot distinguish one from the other. And this results in an ignorance no more admirable than that of the out-and-out uneducated.

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E